

A short View of the
ANTINOMIAN
ERRORS:

With a Briefe and plaine *Answer* to them,
 As the Heads of them lye in order in the
 next Page of this Booke.

Being a nest of cursed Errors hatched by Hereticks,
 fed and nourished by their Profelires; being taken as
 they were flying abroad were brought as the Eagle doth her young
 ones to see if they could endure to looke upon the Sun-beams
 of truth with fixed eyes, the which they could not; were
 presently adjudged to be a Bastard-brood, and their
 necks chopt off, and their carkasses throwne
 to the Dunghill.

Imprimatur Ja. Cranford.

Beware of false Prophets which come to you in sheeps cloathing; but inwardly are ravening Wolves, Mat. 7. 15.

There are certaine men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousnesse, Jude 4.

For when they speake great swelling words of vanity, they allure through the lusts of the flesh, through much wantonnesse, those that were cleane escaped from them who live in error; for while they promise them liberty, they themselves are the servants of corruption, 2 Pet. 2. 18. 19.



London, Printed by T. B. for Ed. Blakmore and Tho. Bankes; and are to
 be sold at the Angell in Pauls Church-yard and upon
 the top of Bridewell-staires, 1643.

1 **T**hey hold that a man is justified as soon as he hath a being in the sight of God, before they have any faith or calling.

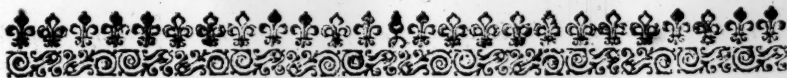
2 Then they say, God cannot see their sinne, for they are as perfectly righteous even as Christ himselfe, as soone as they have any being, and faith doth but declare to them what was done in them before they had it, even as soone as they were borne.

3 This they know by revelation, or a bare Testimony, or suggestion, they say, from the Spirit of God, when as they deny the operation or the sanctifying worke of the Spirit of God, to be any meanes whereby they may come to know their justification; for so to doe, they say is the doctrine of our legall Teachers, which goe by markes and signes.

4 Then they being as righteous as Christ, they say, God doth not correct them for sinne, neither can he doe it, but onely to exercise their faith.

5 They are freed they say, by the free grace of Christ, from the commanding power of the law of God, and they are discharged from all duty or obedience to it, and now the law is no rule to them, but what they doe is onely out of love unrequired, nor as any duty, for they are freed from all by their free grace.

These things I have gathered both from their Sermons, and by conference with them: as also out of their books, which have passed privately amongst themselves.



TO THE READER.

Christian Reader, now in these last & perillous dayes, the diuel is very busie to sow the Tares of Heresies even in the Corn-field of Christ, especially when men sleep and heed him not; and therefore Christians had need to be circumspect & watchfull, because their adversary the diuel as a roaring Lyon walketh about seeking whom he may devour, 1 Pe. 5. 8. Then be no more tossed too & fro, and carried about with every wind of doctrine by the sleights of men and cunning craftinesse, whereby they lye in wait to deceive, Ephe. 4. 14. I say be not carried about with divers and strange doctrines, for it is good that the heart be established with grace, Heb. 13. 9. Watch ye, stand fast in the faith, quit ye like men, and be strong, take unto you the whole Armour of God, that ye may be able to stand; stand therefore having your loynes girt about with truth, Ephe. 6. and having laid the true foundation, which is Christ Jesus, beyerooted and built up in him, and established in the faith, as ye have been taught, Col. 2. 7. if so be ye have been taught by him as the truth is in Jesus, Ephe. 4. I write unto you and exhort you, that you would earnestly contend for the faith, that was once delivered unto the Saints, Jude 3. onely let your conversation be as becometh the Gospell of Christ, and that ye stand fast in one spirit with one mind, striving together for the faith of the Gospell, Phil. 2. 27. and the gates of hell shall not prevaile against you. They that trust in the Lord shall be as Mount Zion, which cannot be moved but abideth for ever, Psal. 125. it is true that offences must needs come, but woe be to that man by whom they come, Mat. 18. 7. for there must be also heresies among you, that they which are approved may be made manifest, 1 Cor. 11. 9. then seeke no novelties or new doctrines, but rather stand in the wayes, and see and aske for the old pathes, where is the good way and walk ye in it, and ye shall find rest for your soules, Jer. 6. 16. thinke of no other way to heaven, but that which our fathers have gone in before you, for the time is come that men will not endure sound doctrine, but after their owne lusts they will heape up to themselves teachers, having itching eares they will turne away their eares from the truth and shall be turned unto fables, but watch you in all things, 2 Tim. 4. 3, 4, 5. Beloved, beleeve not every spirit, but try the spirits whether they be of God, because many false Prophets are gone out into the world 1 John 4. 1. follow Paul but as he followes Christ, and be ye like the noble

Bereans, who searched the Scriptures daily to see whether those things were so, Acts 17. 11. affect neither Paul, nor Apollos, nor Cephas, nor any other, but as they ground their doctrine on the cleere word of God, for seducers will labour to steale away your affections and your mony also, as Absalom by flattery stole away the hearts of the men of Israel, 2. Sam. 15. 6. they will teach for hire and drine for money, Micah 3. 11. but saith Paul, I seeke not yours but you. 2 Cor. 12. 14. but seducers will creep into houses about Moor-fields and other places, and lead captive silly women laden with their lusts, they will set upon those that are led away with their lusts, who are ever learning, and never able to come to the knowledge of the truth, 2 Tim. 3. 6. 7. let no man deceive you, for with faire speeches they will deceive the hearts of the simple, who beleev~~e~~ every thing, but the wise lookes well to his going, Prov. 14. 15. thus through covetousnesse, they will with fained words make merchandise of you, 2 Pet. 2. 3. then heare those that have renounced the hidden things of dishonesty, and doe not walke in craftinesse nor handle the word of God decentfully, but by manifestation of the truth, doe commend themselves to every mans conscience in the sight of God, 2 Cor. 4. 2. who are not as many, who corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, so speak they in Christ, 2 Cor. 2. 17. saith Paul, though we or an Angell of Heaven shall preach unto you any other Gospell then that which we have preached unto you, let him be accursed: I say againe, let him be accursed, Gal. 1. 8. 9. then take heed of the Antinomians new Gospell, who have cast off all obedience to the law of God, who desire to live without rule like sonnes of Belial, that they may take their full swing in sinne under their damnable pretence, that they have gotten free grace that hath freed them from all obedience to the law of God; but for thy information I have written this little booke, read it, and if thou receive any benefit or satisfaction, give God the praise and me the benefit of thy prayers, now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory, with exceeding joy, so the onely wise God our Saviour, be glory and Majesty, dominion and power, now and evermore, Amen.

Thine in the Lord Jesus,

Thomas Bakewell.

A short view of the *Antinomean* Errours, with a Briefe Answer to them.

*They hold, that a man is justified as soone as he hath a being in the sight of
God, before faith or calling.*



O this I answer, leaving the decrees and purposes of God to himselfe as secret things, not belonging to us till we have faith and calling but to speake as it is reveal'd, and according to our apprehension, both of the causes and time of a sinners actual justification, as it is reveal'd unto us in the Scripture.

First, we are said to be justified by the blood of Christ, *Rom. 5. 9* this is done by Christ as the meriting cause of our justification; *He hath purchased his Church with his owne blood, Acts 20. 28.*

Secondly, we are said to be justified by the righteousness of Christ, *Rom. 5. 18.* *Therefore as by the offence of one, judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all unto justification of life:* this is the formall cause of our justification; this righteousness of Christ is not that Inherent righteousness or sanctification that is wrought in us by the Spirit of God, but it is that without us, which remains in Christ himselfe that justifies us, for they are two distinct things. it is called the righteousness of God. *Rom. 1. 17.* *Then they are very ignorant of Gods righteousness that goe about to establish their owne righteousness, and have not submitted themselves to the righteousness of God, Rom. 10. 3.* *Paul desired not to be found in his owne righteousness, but in that which is through the faith of Christ, the righteousness of God by faith, Phil. 3. 9.* This righteousness without us being imputed to us, makes us just and righteous in the sight of God. *by this alone we are counted worthy of the Kingdom of God, 2 Thess. 1. 5. and accounted worthy to obtaine that world, and the resurrection from the dead Luke 20. 35. see 21. 36. and saith Paul, David also describeth the blessednesse of the man unto whom God imputeth righteousness without workes: and Abraham by the hand of Faith as an instrument, whereby he tooke fast hold of the righteousness of Christ, giving glory to God, and staggered not through unbelief, it was counted, reckoned, or imputed unto him for righteousness; now it was not written for his sake alone, that it was imputed.*

ted unto him, but for us also, to whom it shall be imputed if we beleeve on him, who raised up Jesus our Lord from the dead, Rom. 4. 6 20, 21, 22, 23, 24. Thus we become righteous in the sight of God, and although we were borne in the guilt of originall sinne, yet now it is done away by Christ, for he hath laid on him the iniquity of us all, Isa. 53. 6. so then Blessed is the man whose iniquity is forgiven, and whose sinne is covered; and Blessed is he to whom the Lord will not impute sinne, Rom. 4. 7. Psal. 32. 1. God was in Christ, reconciling the world to himselfe, not imputing their trespasses, 2 Cor. 5. 19. thus our sinnes were imputed to Christ, but not infused into him, for still he was the Lombe without blemish and without spot, who did no sinne neither was guile found in his mouth, 1 Pet. 1. 19. 2. 22.

Yet he that knew no sinne was made sinne for us by imputation, they were accounted and reckoned to be his, and so Christ hath once suffered for sinners, the just for the unjust, 1 Pet. 3. 18. That we might be made the righteousnesse of God in him, 2 Cor. 5. 21. But this was not done by infusing his righteousness into us to make us just, for we are sinfull creatures, still we are all as an uncleanse thing; and all our righteousnesses are as filthy ragges, Isa. 64. 6. So then we are justified by the righteousness of Christ without us. imputed or reckoned to be ours, for we are made the righteousness of God in him and not in our selves; this rightly observed might convince them of their proud boasting, that they are as righteous as Christ, when as the righteousness of Christ that makes us just remains in him and not in us.

Thirdly, we are said to be justified by faith, Rom. 3. 28. 5. 1. This is done when we take or receive the righteousness of Christ, being purchased by the blood of Christ, and so imputed and reckoned to be ours, being reached forth unto us by the spirit of God and received by the hand of our faith, and so we come to have a true title to it; yet not by infusion but by imputation and faith for as many as received him he gave power to become the sonnes of God; even to them that beleeve on his Name, John 1. 12. To him that worketh not, but beleveth on him, that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5. Not having mine owne righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. 3. 9. Israel hath not attained to the law of righteousness: wherefore, because they sought it not by faith but by the workes of the law; therefore they stumbled at that stumbling stone; but whosoever beleveth on him shall not be ashamed, Rom. 9. 31. 32. 33. Faith applying makes Christ ours, as Thomas beleeving said, my God and my Lord, John 20. 27, 28. Then I conclude this third cause of our justification being the instrumentall cause of it, with that saying of Paul, God justifies the circumcision by faith, and uncircumcision through faith, Rom. 3. 30. but I never read of any that were justified without faith, or before faith or calling, let the Antinomians prove the contrary if they can.

Fourthly, we are ſaid to be juſtified freely by his grace, Rom. 3. 24. that is, when God the Father doth freely accept of the righteouſneſſe purchaſed by the blood of Chriſt, and accounts and imputes it unto us as ours, and reacheth it out unto us by his ſpirit, and we take and receive it by faith; thus to juſtifie us is freely of his grace; and this deſerves the title of free grace; For God ſo loveth the World, that he gave his onely begotten ſonne, that whoſoever beleeve in him ſhould not periſh but have everlaſting life, John 3. 16. He ſpared not his owne ſonne, but delivered him up for us all; how ſhall he not with him freely give us all things? Rom. 8. 32. then is not this of free grace, and Chriſt gave his life a ranſome for all the Elect, 1 Tim. 2. 6. he gave himſelfe for his Church, Ephe. 5. 25. he gave his life a ranſome for many Matt. 20. 28. he gave himſelfe for us to redeeme us from all iniquity, and to purifie unto himſelfe a peculiar people, zealous of good workes, Titus 2. 14. ſaith he, I lay downe my life, no man taketh it from me, I lay it downe of my ſelfe, I have power to lay it downe and I have power to take it up againe, John. 10. 17. 18. and then is not this out of free grace, and the ſpirit of God worketh where it liſteth, John 3. 8. then if the ſpirit of God reach out unto us the righteouſneſſe of Chriſt, is it not of free grace, and our hand of faith by which we receive the righteouſneſſe of Chriſt? this faith is the gift of God, Ephe. 2. 8. then is not this alſo out of free grace: thus by grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God, Ephe. 2. 8. then let us ſpeake of this, to the praiſe of the glory of his grace wherein he hath made us accepted in the beloved, Ephe. 1. 6.

And thus farre of the cauſes of our juſtification in the ſight of God, being all that are mentioned in the Scripture except that of workes, which juſtifies our faith and perſons in the ſight of men, as James ſpeaketh, James 2. 24. but this we are not to ſpeake of at this time.

From theſe cauſes we may eaſily ſee when we are juſtified in the ſight of God; I grant in the decree of God this righteouſneſſe of Chriſt was purchaſed vertyually for all the Elect, as well before his coming in the fleſh as afterward, for he was the Lambe ſlaine from the foundation of the World, Rev. 13. 8. Again, I grant that this purchaſe was actually paid above ſixteene hundred yeeres agoen when Chriſt in our nature died actually and really on the Croſſe for beleevers; but to ſay that the righteouſneſſe of Chriſt is really ours before that the ſpirit of God doth reach it forth unto us, or before we have any faith or calling; that is, before that we have either eye to ſee it, or hand of faith to receive and take it; this I ſay is a curied error ſuggeſted by the father of lies, into thoſe that are led by him to beleeve lyes. For was that man in the Goſpell who had a legion of devils within him, juſtified when as the preſence of Chriſt was a torment to him, and he cryed out *Jeſus thou ſonne of God moſt high, I beſeech thee torment me not*; I muſt needs confeſſe in one thing he was like our Antenne means for no bonds could hold him; but when the devils were caſt out the man was in another mind, he that could not abide the preſence of Chriſt before, now

he can beseech Christ that he might be with him, *Luke 3. 18. 38.*

Then shall we be so foolish to thinke that the holy spirit of Christ will dwell in that foule and filthy heart, where the divell reignes and leads them captive at his will, *2 Tim. 2. 26.* but such are all the Elect, before they be recovered out of the snare of the divell; shall we thinke that the holy spirit of Christ was in *Mary Magdalen* when those seven devils kept their rendezvous within her? What agreement hath Christ with the divell, that he should be as an underling in that soule where the divell reignes? Doth Christ come to justify such a soule, and not to sanctifie it at the same time? Doth he not say *come out of Babylon and be not partaker of her sinnes, that ye receive not of her plagues, Rev. 18. 4. Come out from among them and be ye separate, saith the Lord, touch not the unclean thing and I will receive you and I will dwell in you 2 Cor. 6. 16. 17, but will Christ come into the stroag mans house and not bind him nor spoile his goods, is not Christ stronger then he? Luke 11. 21. 22.* Why then will Christ live in that soule that Sathan hath in possession, it may be twenty or forty yeeres together, before faith or effectuall calling be truly wrought in it? *If ye be the Temple of God and his spirit dwell in you, if any man desire the Temple of God, him shall God destroy. let no man deceive himselfe, 1 Cor. 3. 16. 17.* Doth Christ say this, and will he himselfe live and dwell among devils, especially where they rule and reigne; I hope no Christian truly justified will harbour such blasphemous thoughts within him, lest they should say, *he hath an unclean spirit, Marke 3. 30.*

Secondly, But will they yeeld and say, God forbid that we should thinke that the holy Spirit of God should dwell and live in that soul that the divell hath in possession: then I reply and say, if any man have not the Spirit of Christ, he is for the present none of his; *Ye are not in the flesh but on the spirit, if so be the Spirit of God dwell in you, Rom. 8. 9. There shall no flesh be justified in his sight, Rom. 3. 20.* but saith Paul, *You in times past were Gentles in the flesh; as that time yee were without Christ and without God in the world, but now in Christ Jesus: yee who were sometimes as farre off are made nigh by the blood of Christ, Ephe. 2. 12. 13.* Then is the righteousness of Christ wrought in us by the Spirit of Christ, that makes us cleane temples for his Spirit to dwell in; and will not his holy Spirit live among devils in a cage together of unclean and filthy lusts? and are they for the present without Christ and without God in the world, and in the flesh? when as no flesh living shall be justified in the sight of God; and having not the Spirit of God, they for the present are none of his: then how dare any man say that they are justified in the sight of God, as *foeme as they had any being in this world?* O horrible and blasphemous doctrine! that makes the pure and holy Spirit of God, to be a companion, yea a very baud to curied devills, and filthy lusts. else how can he live where the devills reigne: but thou O blessed Spirit of God, art of purer eyes then to beholde evil; and canst not look on iniquity with approbation, *Hab. 1. 13.*

But ye in time paſt walked according to the courſe of the world, and according to the prince of the ayre that ruleth in the children of diſobedience ſaith Paul, wee all had our converſation in time paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the minde, and were by nature children of wrath even as others, Ephe. 2. 3. but were they juſtified as ſome as they had any being, when they lived in all manner of ſinne whatſoever, the devill having their ſouls in full poſſeſſion; But ſuch were ſome of you, but ye are walked, but ye are ſanctified, and then it follows, that they were juſtified, 1. Cor. 6. 11. doth God charge us not to caſt pearls before ſwine, nor to give that which is holy to dogges; and will he give his chiefeſt benefits to them that remaine dogges and ſwine many yeers before they are effectually called, and have any true faith wrought in them; this is very pleaſing doctrine I muſt needs confeſſe for dogges and ſwine, but let the true Children of God take heed of it, leaſt they ſucke too much of their honey-combe, and ſo they poylon their ſouls, and periſh eternally: but the righteouſneſſe of Chriſt is received of us, by the hand of our faith, and ſo becomes ours; and you ſee that the Scripture is cleare for it. But they will needs be juſtified in the ſight of God without faith or calling; and I finde their reaſon to be this, becauſe that Chriſt took our nature upon him, and ſuffered in it, therefore by the humane nature of Chriſt they are truly made the ſonnes of God by a ſtopion, and juſtified without any faith or calling; they ſay that they need make no application of it to themſelves by faith, but without faith it is unpoſſible to pleaſe God, Heb. 11. 6. and whatſoever is not of faith, is ſinne, Rom. 14. 23. therefore the truth is, as many as received him, he gave power to become the ſonnes of God, even to them that believe on his name, John 1. 12. God the Father ſigned and ſealed his Son to the office of Mediatorſhip, but who hath any part in him: I anſ. He that receiveth his teſtimony, hath ſet too his ſeal that God is true, John 3. 35. He that believeth is not condemned, but he that believeth not is damned already, becauſe he hath not believed on the name of the onely begotten Sonne of God, he that believeth on the Sonne hath life, and he that believeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him, John 3. 18. 36. He that believeth on the Sonne of God, hath the witneſſe in himſelfe, and he that believeth not God, hath made himſelfe a liar, becauſe he believeth not the record that God gave of his Sonne, John 3. 10.

Then are ſuch as theſe unbelievers nncalled, that make God a liar, that are in a damnable eſtate, and the wrath of God abiding on them; are theſe juſtified in the ſight of God? let ſuch doctrine be damned to the pit of hell; yet ſuch are the Elect as well as the Reprobate before their calling and converſion, as they came into the world, untill they have juſtifying faith wrought in them, there was no difference betweene us and them, till our hearts were juſtified, ſaith Rom. 15. 9. 2. 22. The Scripture hath concluded all under ſin, that the promiſe by faith in Jeſus Chriſt, may be given to them that believe, Gal. 3. 22.

But they say that faith is imperfect, therefore it cannot take hold sufficiently on Christ to justify them. I answer, if the begger can but reach out his hand, although it be weak or lame, to take his almes, yet it is his when he hath received it sure enough, as if he had received it by a stronger hand. and it were folly to say that his almes is not his, because his hand is weak or lame that received it: so he that by faith taketh the righteousness of Christ, it is his sure enough, although his faith were never so weak, if it be true faith, and it were folly to say that the righteousness of Christ is none of his, because he had not a stronger faith to receive it; but marke their folly, they say *that a man may be justified without faith* and yet not by faith because it is too weak; but must we beleve their errors, or the Spirit of God that cannot lye, *Rom. 7. 28. 4. 5. 5. 1.* but they say faith will not endure for ever, therefore it cannot justify us, as a hand or instrument.

I answer, from the former simily, that when the begger hath received his almes, if he should bethinke himselfe then and say, this almes is not mine because the hand that took it must perish and rot in the grave, should we not thinke it grosse folly in him, and so to say that the righteousness of Christ is not mine, because my faith must end with my body; but if the beggers hand were afterward cut off, yet the almes is his for all that, and so let faith dye with us, yet having received the righteousness of Christ, that is really ours to all eternity, and the Lord looks upon his people as they are clothed with the righteousness of Christ being received by faith, and not so much upon the hand that received it, whether it be weak or strong so it be in truth, and then he esteemes us as perfectly justified, and shall abide so for ever.

The next grosse error is this, they being justified as soone as they have any being, then God cannot see their sinne, for they are perfectly righteous, even as righteous as Christ, as soone as they have any being; and faith doth but declare to them what was done before.

To speak of them that are elected before they have faith or calling, when thou wast naked and bare, I saw thee polluted with thine owne blood, then I looked upon thee, *Eze. 16. 6. 8.* shall we thinke that God did not see that catalogue of sinnes in Manasse before his conversion, when as the pen-men of the Scripture wrote as they were moved by the Holy Ghost, *2. Pet. 1. 21. The Lord returned not from the fierceness of his wrath wherewith his anger was kindled against Judah, because of all the provocation that Manasse had provoked him withall, 2 Kings 14. 26. I will cause them to be removed into all kingdoms of forme the earth, because of Manasseh, Jer. 15. 4.* then did not God see his sinnes, although afterward he repented, and prayed, and the Lord was entreated of him *2. Chron. 33. 13.* and saith Peter, *ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, Acts 14.*

15. *Ieſus whom ye have crucified: now they were pricked at the heart and three thouſand of them converted, Acts 2. 36. 37. 41.* then did Peter ſee their ſins, and did not God ſee them, when as he ſpake: but as he was moved by the Holy Ghoſt; ſaith Paul, *no thieves, nor covetous, nor drunkards ſhall inherit the kingdom of God, and ſuch were ſome of you, but ye are waſhed; doth Paul ſee them, and doth not the Spirit of God ſee them. In time paſt ye walked according to the courſe of the world, according to the prince of the power of the ayre that worketh in the children of diſobedience, we all had our converſation in times paſt, in the luſts of our fleſh fulfilling the deſires of the fleſh, and were by nature children of wrath even as others, Ephe. 2. 2. 3.* did Paul ſee this, and did not God ſee it, at that time they were without Chriſt, and without God in the world, ver. 12. and did not God ſee them; ſaith Paul, *I was before a blaſphemer and a perſecuter, and injurious, 1. Tim. 1. 13.* did he ſee this and did not God ſee it? doth not Chriſt ſay, *Saul, Saul, why perſeuteſt thou me, I am Jeſus whom thou perſeuteſt, Acts 9. 4. 5.* did not Chriſt then ſee his ſinne, although he was a choſen veſſell? ver. 15. but ſo much before faith or calling.

But after conversion, did not God ſee Lots inſelt, and Noah drunke, and Moſes and Aarons unbelieve, which barred them out of the land of Canaan: the Lord ſent Nathan to David to convince him of his ſinne, 2. Sam. 12. and he confeſſeth ſaying, *againſt thee onely have I ſinned, and done this evill in thy ſight, Pſal. 51. 4.* and ſaith Moſes, *thou haſt ſet our iniquities before thee, and our ſecret ſins in the light of thy countenance, Pl. 90. 8.* & ſaith the Lord, *the high places were not taken away out of Iſrael; nevertheless the heart of Aſa was perfect all his dayes 2. Chro. 15. 17.* yet he was wroth with him that told him of his ſinne, and put him in priſon and oppreſſed ſome of the people at the ſame time, chap. 16. 10. and truſted in the Phyſician more then God ver. 12. then did not God ſee this, how ſhould the Prophet have known it if God had not told him? (ſaith the Lord) *among my people are found wicked men: they lay waite as he that ſetteth ſnares, they ſet a trap: they catch me, they overpaſſe the deeds of the wicked they judge not the cauſe of the fatherleſſe, yet they proſper, Jer. 5. 26. 28.* the ſinne of Iudah is written with a pen of Iron and with the point of a Diamond it is graven upon their heart, Jer. 17. 1. (ſaith Paul) Peter and the other Jewes deſembled, inſomuch that Barnabas alſo was carried away with their diſſimulation, Gal. 2. 13. Did Paul ſee this and did not God ſee it? when Peter denied Chriſt, did not he ſee him the Lord turned and looked upon him, and Peter remembered the word of the Lord, and Peter went out and wept bitterly, Luke 22. 61. 62. See diſturbance, when will ye be wiſe, he that planted the ear ſhall not be hear? and he that hath formed the eye ſhall not be ſee? Pſal. 94. 8. 9. the Lord knowes the thoughts of men; then I conclude, that a man may build upon the true foundation, hay, ſtraw, wood, or ſtubble, and he may ſuffer loſſe, but himſelfe ſhall be ſaved, yet ſo as he ſhall be ſaved as by fire, 1. Cor. 3. 11. 12. 15. therefore God ſees all the ſinnes of his juſtified children, both before and after conversion.

And although it be said, *He beheld no iniquity in Jacob, nor perversnesse in Israel, Num. 23. 21.* yet he saw it although he would passe by their transgressions, *Micah 7. 18.* and would not suffer *Balaam* to curse them, neither would he forsake them, but correct them as he saw good, and not according to their enemies rage which hath no mercy. And although it be said that they cannot sinne, 1 *John 3. 9.* yet saith the same *John*, *if we say that we have no sin, we deceive our selves and the truth is not in us, 1 John 1. 8.* but yet they doe not sinne that sinne unto death, 1 *John 5. 16.* neither with that whole living as wicked men doe: but the Spirit striveth against the flesh, that they cannot doe the things that they would, *Gal. 5. 17.* yet how can he be cleane that is borne of a woman? who can bring a cleane thing out of an uncleane? *Job 14. 1.* how can man be justified with God, or how can he be cleane that is borne of a woman? *Job 25. 4.* who can say I have made my heart cleane, *Pro. 20. 7.* there is no man living that sinneth not, 1 *Kings 8. 46.* 2 *Chron. 6. 36.* *Eccle. 7. 20.* Then are we perfectly righteous; I meane in respect of degrees in this life; if this were so, how can there be any degrees of grace, as a strong faith in some and a little faith in others? Of how can there be any growth in grace, if we had already attained; or were already perfect in degrees? but perfection in this world consists not in the absence of sinne, but in the fight of sinne, and fighting against sinne, and groaning under the burthen of sinne: and because we sinne daily, we must aske forgiveness daily, and to be kept from temptation daily, *Math. 6.* we are not perfect in degrees of grace heere, therefore the Sacrament was ordained to strengthen our faith and to increase our holinesse; but they that say that they are as perfect as Christ, what makes them to receive the Sacrament which is onely to strengthen their faith? let the subtellest of them make answer if he can; but saith *Paul*, *as ye abound in every thing, in faith, and in patience, and knowledge, and in all diligence, and in your love to us, so abound in this grace also, 2 Cor. 8. 7.* and saith *John*, *I pray God thou maiest prosper even as thy soule prospereth, 3 John 2.*

Yet I grant that we are perfectly justified at once, but we are not perfectly sanctified in this life, I meane in respect of degrees, although we be perfectly sanctified in respect of parts, as a child hath all the parts of a man, but he must grow up unto the degrees of a man; then what bold presumption is this, to say we are perfectly righteous as Christ, when as he neither wants parts nor degrees; and besides, it is in him as in the Fountaine, and in us but as the Cistern, out of his fulnesse we receive grace for grace, *John 1. 17.* againe, he was never defiled with sinne as we are, and we have no more of his righteousness then our weake faith is able to receive; yet I grant he that hath little shall have no lacke; yet there is degrees of grace here, and of glory hereafter; God gave not the Spirit to Christ by measure, *John 3. 34.* but unto every one of us is given grace according to the measure of the gift of Christ, *Ephe. 4. 7. 16. 13.* the let us take heed lest we offend Christ in boasting of our righteousness, whe

we have nothing but what we have received, then why ſhould we boaſt as if we received it not, 1 *Cor.* 6. 7. and take heed leſt you ſay God cannot ſee your ſin, for be ſure your ſinne will find you out, Num. 32. 23. the Lord commended *Iob* for a perfect man, upright, and one that feared God and eſchewed evil, Job 1. 1. yet *Iob* ſinned not onely in his paſſion, chap. 3. but afterward when he ſaith, the Lord breaketh me with a tempeſt, and multiplieth my wounds without cauſe, chap. 9. 17. he ſaith, I am righteous, and God hath taken away my judgement, my wound is incurable without tranſgreſſion, chap. 34. 5. 6. he ſaith I am cleane without tranſgreſſion, I am innocent, ne ther is there iniquity in me, behold he ſindeth out occaſions againſt me, chap. 33. 9. 10. he hath ſaid, I am more righteous then God, chap. 35. 2. But did not God ſee all this? The Lord answered *Iob* and ſaid, ſhall he that contendeth with the Almighty inſtruſt him, he that reproveth God let him answer it; wilt thou diſannul my judgement? wilt thou condemne me that thou maielt be righteous? chap. 40. 2. 8. then how dare theſe men ſay, that they are as righteous as Chriſt, and that God can ſee no ſinne in them; but the truth is, they are ſicke of *Iobs* diſeaſe, and it were good for them if with him they would repent of their pride, and abhorre themſelves in duſt and aſhes, Job 42. 6. then ſhould they ſee the end of the Lord, that the Lord is very purefull and of tender mercy, James 5. 11. but it may be they will catch at thoſe words, when the Lord ſaid to ſatan, thou muſteſt ſtand againſt him to deſtroy him without cauſe. Job 2. 3. I anſw. That the divell that accuſer of the brethren, could not tax him of any foule or ſcandelous ſinne, yet *Iob* had his failings as well as other men; as he ſaith, when his paſſion is over that if he ſhould contend with God, he cannot answer one of a thouſand, then how ſhall man be juſt with God? Job 9. 23. and ſaith David, O God thou knoweſt my fouliheſſe, and my ſinne is not hid from thee, *Pſal.* 69. 5. Then whether ſhall I goe from thy preſence, thou knoweſt my down-ſitting and my up-riſing and underſtandeſt my thoughts a farr off, thou knoweſt my paches, and art acquainted with all my wayes, *Pſal.* 139. 2. 3. we heare of none that have learned the language of *Canaan*, that pure language, that callen the name of the Lord and ſerve him with one conſent, *Zeph.* 2. 9. in all the booke of God, ſaying, I am perfect, I am pure, I cannot ſinne if I would, or if I did, God cannot ſee my ſinne, I am as righteous as Chriſt, I need not grieve for my ſinne nor pray for pardon; but contrary ſaith *Peter*, I am a ſinfull man O Lord; and ſaith *Paul*, I am the leaſt of all Saints *Ephe.* 3. 8. and the chiefeſt of all ſinners, 1 *Tim.* 7. 15. and ſaith David pardon my ſin for it is great *Pſal.* 25. 11. and in humility ſaith *Abraham*, I am but duſt and aſhes; and ſaith *Iacob*, I am the leaſt of all thy mercies; and ſaith *Iohn Baptiſt*, I am not worthy thou ſhouldeſt looſe the latchet of his ſhooe; and ſaith the Centurian, I am not worthy thou ſhouldeſt come under my Rooſe; then where did theſe men learne this their proud boaſting of their holineſſe, which the Lord ſaith is a ſtink in my wrath and a fire that burneth all the day, *Iſa.* 65. 5.

In the next place, they tell us that they are assured of this their happy condition onely from a verball testimony, they say from the spirit of God; yet they deny the operation or sanctifying worke of the same spirit of God to be any meanes whereby they may come to know their justification, for this they say is the doctrine of our legall teachers that goe by markes and signes.

But here they deny one of the witnesses, whereby we should come to know our condition as we stand in the sight of God; for saith Paul, *the spirit it self beareth witness with our spirit that we are the sonnes of God*, Rom. 8. 16. when Christ comes into the soule, he brings both water to sanctifie and blood to justify us; *This is he that came by water and blood, not by water onely, but by water and blood, then the spirit beareth witness because the spirit is truth; then the Father, the Word, and the Holy-ghost, will beare Record with our spirit here on earth, when our spirit with the witness of water doth sanctifie us, and that other witness from the blood of Christ doth justify us, then are we really the sons of God*, 1 John 5. 6. 7. 8. the spirit of God first convinceth the heart of sinne, and then subjecteth the heart to his will, and then gives testimony by a divine reasoning on this manner saying, He that beleeveth shall be saved; then our spirit or conscience makes answer, saying, I beleeve; then the conclusion ariseth from both these witnesses, that I am the child of God.

For it is not enough to have a periwasion that we are the children of God, except with that periwasion the gift of faith be wrought in us with all the qualifications of a child of God; as the grace of feare, not a slavish but a filiall feare, wrought in our hearts that we may not depart from him, Jer. 32. 40. by neglecting of any duty commanded, or committing any sinne forbidden, *my sonne feare thou the Lord* Prov. 24. 21. that is feare to offend him, and be carefull to please him in all things, John. 8. 29. and to love and delight in his presence, Psal. 73. 28. to honour and reverence his name, Mal. 1. 6. Psal. 111. 9. and to serve and obey him in all things. John 5. 30. Mar. 26. 39. he that findeth an inward desire and an outward endeavour to doe the e things is certainly the child of God; but a bare periwasion without any operation or sanctifying worke of the spirit of God in the soule, is the suggestion of the divell, who would perswade them that kill you that they doe God service, John 16. 2. whose possessors slay them and hold themselves not guilty, Zac. 11. 5. The divell can easily turne himselfe into an Angell of light, to deceive those that deny all markes and signes of grace in them; but can the spirit of God come into the soule where the divell dwels in full possession, and bind him and cast him out, and change the will and affections from the service of the divell to serve himselfe? can the strong holds of the divell be cast downe, and the Throne of Christ set up without any noyse or stirre in that soule? it is rather an evidence that soule was never changed, then not to be senceable of it any otherwayes but onely by a bare testimony, not looking what work the Lord hath wrought in it, nor knowing any thing by experience but by heare say, or a testimony of the

the diuelli, or some lying spirit which hath told him so.

But what saith the Apostle *John*, *Ye haue an unction from the holy one, and ye know all things; the anointing which ye haue receiued abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things, and is truth and is no lye; and euen as it hath taught you, ye shall abide in him; if ye know that he is righteous, ye know that every one that doeth righteousness is borne of him.* 1 *John* 2. 20. 27. 29. sometimes the spirit of God ceaseth to give testimony a long time together; then our spirit or conscience witnesseth from the worke wrought by the spirit of God, this anointing abideth in us, and teacheth when the verball voyce or testimony is gone or ceaseth; for saith *Paul*, *our rejoycing is the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we haue had our conversation in the world.* 2 *Cor.* 1. 12. *I haue liued in all good conscience before God to this day.* *Act.* 22. 1. *I say the truth in Christ I lye not, my conscience beareth me witnes in the Holy-ghost.* *Ro.* 9. 1. Thus you see that we must not content our selves with a bare testimony, but we must labour to see the work wrought in us, let but thy conscience bring thee to thy tryall and thou shalt easily see how it is with thee; and doe not say that this is legall teaching, lest thou be filled with fancies and no reall worke of grace be wrought as yet in thee, and doe not thinke that the spirit of God will worke when thou liest still and remainest an empty trunke or a dead stone; no thou must be made a living stone, and must worke actively by the movings of the spirit of God in thee: *draw me, and we will runne after thee.* *Cant.* 1. 3. *I shall runne the wayes of thy Commandements when thou dost enlarge my heart.* *Psal.* 119. 32. but this they condemne as legall teaching, because if spirituall sloathfulness hath so possessed them, that they will make no other triall, but rest upon a bare idle persuasion or testimony, but whether it came from God or the diuell they know not.

Well, they say they are justified as soone as they were borne, and then as righteous as Christ, and this they know from a bare testimony; now it followes say they, that God cannot correct them, neither doth he correct for their sinne, but onely to exercise their faith.

I grant that God doth not punish his children in wrath and fury, with plagues and vengeance, but as gentle corrections from a loving father for their good, yet still sinne was the cause of it; saith *David*, *there is no soundnesse in my flesh nor rest in my bones, because of my sinne.* *Psal.* 38. 3. 4. 5. *why doth the living man complaine? man is punished for his sinne.* *Lam.* 3. 39. *then art thou made whole, sinne no more lest a worse thing come unto thee.* *John* 5. 14. if *David* a man after Gods owne heart sinne scandalously, *the sword shall never depart from his house.* 2 *Sam.* 12. 10. God is not partiall in his corrections, though *Coniah* were as the signet upon my right hand, yet would I plucke him thence, *Ier.* 22. 24. *that soule that sinneth it shall dye.* *Ezek.* 18. *all things come alike to all; there is one event to the righteous and to the wicked.* *Eccles.* 9. 2. *the wages*

of sinne is death, Rom. 6. 23. And every sicknesse or inward grieve or sorrow or outward hurts, or maladies, all are but parts and parcels of this wages that we receive from the service of sinne, and we receive this wages by parts and parcels daily; for as *Adam* in the day that he sinned he began to dye, he received some part of that wages of sinne, death seized upon him and slew him by degrees; and so we as soon as we were borne began to dye, and all thole afflictions and sorrowes that doe befall us doe but hasten us to our end; but who is freed from theic things? *what man is he that liveth and shall not see death*, Pl. 89. 41. *our Prophets are dead, and our fathers are fallen asleep; wise men dye as well as fooles, for all must dye, and be as water spilt upon the ground* 2 Sam. 14. 14. then God doth correct and that heavily for sinne; yet his corrections are sweetned to his people, the sting or bitterness of them is tak'n out; yet we shall not be freed from corrections nor death, so long as we carry a body of sinne daily about with us; *death is passed upon all men; for that all have sinned* Rom. 5. 12. but will they say that death is not a correction? *it is the king of terrors*, Iob 18. 12. will they say death is but to exercise their faith; but suppose one of them were shot with a bullet, how would he exercise his faith? or can they exercise their faith to prevent a sinne, when they are corrected for their sinne already committed; saith *David*, before *I* was afflicted *I* went astray, Psal. 119. 67. and *Manasseh* was converted in the furnace of afflictions, which was the meanes to beget his faith, and not to exercise it before he had it: it is manifest enough that God doth correct his people for sinne; *if thy children forsake my law, and if they breake my statutes, then I will visit their transgressions with a rod, and their iniquity with stripes; nevertheless I will not take away my mercy from him*, Psal. 89. 30. then let not the Antinomians forsake Gods law, lest they feele the weight of his correcting hand, you have I knowe of all the families of the earth, therefore I will punish you for your iniquities, Jer. 2. 2. then let them take heed how they say when they sinne, *tush, God sees not*, God is not like to themselves; *he will reprove them, and set their finnes in order before them, consider this ye that forget God lest he teare you in peeces and there be none to deliver you* Psal. 50. 21. *God will correct Jacob in measure, and will not leave him altogether unpunished*, Jer. 10. 24. 30. 11. for the transgression of Jacob is all this, Micah 1. 5. *Zachariah* and *Elizabeth* are as famous as any in all the Scripture, for being both just and righteous before God, and walking in all the Commandements and Ordinances of the Lord blamelesse; yet saith the Angell to him *thou shalt be dumb and not able to speake* (which was a sore correction) *because thou beleevest not my words*, Luke 1. 6. 20. and *Jehosaphat* was a good man, yet if he helpe the ungodly and love them that hate the Lord; there shall wrath from the Lord be upon him, nevertheless there are good things found in him, 2 Chr. 19. 23. & *Miriam* was a good woman, yet if she speake against *Moses* the anger of the Lord is kindled, and behold *Miriam* became leprous white as snow, Num. 12. 1. 9, 10. for whom the

Lord loveth he chasteneth, and scourgeth every sonne that he receiveth; if ye endure chastening whereof all are partakers, then are ye sonnes and not bastards, Heb. 12. 6, 7. 8. Ephraim bemoined himselfe thus, *Thou hast chastised me; yet saith the Lord, Ephraim is my deare sonne, he is a pleasant child, I doe earnestly remember him still, my bowels are troubled for him, I will surely have mercy on him,* saith the Lord, Jer. 31. 18. 20. it is a signe of a humble heart; when the Land is scourged for sinne, to acknowledge our sinnes to be the cause of it, as David did, saying to the Lord, *I even I onely have sinned and done evill indeed, but as for these sheepe what have they done?* 1 Chron. 21. 17. see 2 Sam. 24. 10. Againe, when Nathan came to him, he said, *I have sinned against the Lord,* 2 Sam. 12. 13. Againe, it is the brand of a reprobate, when God ceaseth to correct him for his sinne, *I will no more punish your daughters when they commit whoredome, nor your spouses when they commit adultery;* Ephraim is joyned to Idols, let him alone, Hosea 4. 14. 17. so when the Lord smote *Azariah* for his error that he dyed, *David* was afraid of the Lord that day; 2 Sam. 6. 7. 3. when Christ said to his Apostles, one of you shall betray me, every one suspected his owne heart saying, Lord is it I; *Mat. 26;* then let not us say, God cannot correct us, nor any other for our sinnes; which is one maine cause why they refuse the covenant; but let them know if God have forgiven them, yet he will take vengeance on their inventions, *Psal. 99. 8.* then if God send *Jonah* to cry against the wickednesse of *Niniveh*, and he goe to *Tarsish* from the presence of the Lord, God will send a great and mighty wind and tempest, so that the ship was like to be broken, and *Jonah* forced to confesse and say, *for my sake this great tempest is come upon you.* *Jonah 1. 2. 12.* the iudge of all the earth will doe right, *Gen. 18.* and ye shall know that I have not done without cause all that I have done, saith the Lord God, *Ezek. 14. 23.* and when some received the Sacrament unworthily, *for this cause many were sicke and weak and many died,* 1 Cor. 11. then doth not God correct his people for sinne, or will they say they dye onely for ryall, for these men were some of them Gods people which shall not be condemned with the world, ver. 32. iudgement be giueeth at the house of God, 1 Pet. 4. 17. which makes David say, *my flesh trembleth for feare of thee, and I am afraid of thy judgements,* *Psal. 119. 120.* Hab. 3. 15. but these people are so full of mirth from those following grounds, that they brake out in laughter saying, they cannot sinne being in Christ, and if they should yet God cannot see it, or if he should chance to see it, he cannot be displeased with it, or if he should be displeased, his hands are bound that he cannot correct them for it; then they must nei her repent, nor be sorry, nor pray for the pardon of any sinne, neither past, present, nor to come; neither must they heare of their sinnes any more; this fills their faces full of comfort, when their hearts have cause enough to be heavy; saith *Salomon*, *he is the happy man that feareth alwayes.* *Prov. 28. 14.* when this feare stirres up watchfullnesse and diligence, to please God with reverence and godly feare, H. h.

12. 28. a child may feare his fathers rod, although he feare not to be disinherited, *even the righteous shall see and feare*, Psal 52. 6. legall threatnings cannot hurt the righteous; saith David, *let the righteous smite me it shall be a kindness; and let him reprove me, it shall be an excellent oyle which shall not breake mine head*, Psal. 141. 6. these iower hearbs will make us relish promises the better, and stick fatter to them and it will inflame our love to God more deeper, for saving us from those dangers threatned, and it will stirre up compassion in us towards our brethren, to helpe them out of those dangers, and to worke out our owne salvation with feare and trembling, Phil. 2. 11.

Thus they being justified as soone as they are borne, and then as righteous as Christ; this they know from a bare testimony, or revelation, or suggestion, then God cannot correct nor punish them for sin: now it followes, that they are freed from the commanding power of the law of God, by their free grace they are discharged from all duty or obedience to it, now the law of God is no rule for them, but what they doe is onely out of love and curtesie, for they owe God nothing at all.

Here I grant that the Iudiciall law was not made for us, and the ceremoniall law was ended in Christ, but the morrall law abides for ever; I meane the commanding and discovering power of it remaines as a glasse to beleivers, and as a rule or a bridle to keep them in continuall obedience to the Lord.

And whereas it is said, *If ye be led by the Spirit, ye are not under the law, but under grace*, Gal. 5. 18. it is to be understood, you do obey the law freely without the lashing or constraining power of the law, and where it is said, *sin shall not have dominion over you, for you are not under the law, but under grace*, Rom. 3. 12. this is plain, that if sinne have dominion over you, you are under the curse and condemning power of the law; but from the raigne of sinne and from the curse of the law, you are freed by Christ, Rom. 8. 1. Gal. 3. 13. This curse and condemning power of the law, is not made for a righteous man, but for the ungodly, for sinners, and unholy, for murderers, and whoremongers, thieves, and lyars. and perjured persons, or any other sinne that is contrary to sound doctrine, 1. Tim. 1. 9. 10. *Wherefore the law is holy, and the commandment holy, just, and good*, Rom. 7. 12. but they will have the commanding power of the law, to last but till John the Baptist, because it is said, *the law and the Prophets were untill John*. Luke 16. 16. and the law was added for transgressors till the seed should come, Gal. 3. 19. I answer, they prophesied of Christ till John, Mat. 11. 13. but when John shewed them the Messiah, and poynted to him with his finger, saying, *Behold the Lambe of God that taketh away the sinnes of the world*, John 1. 29. then they ceased to prophesie, or to foretell of his coming when they saw him; but to say that the law should last but till John is yet to prove, and cannot be gathered from this place; For till the law, sinne was in the world, Rom. 5. 13. but will they gather from hence that there was no sinne in the world after that the law was given; if *Miscell*

he childlesse till her death, she must needs be so for ever; and Paul saith to *Timothie*, Till I come give attendance to reading, exhortation, and doctrine, neglect not the gift that is in thee, 1. Tim. 4. 13. 14. but after that Paul is come, must he neglect these duties, because it is said, do them till I come; thus they force the Scriptures to favour their errours. Then they say Christ is the end of the law for righteousness, so I say too, for he hath put an end to all types and shadowes of the Ceremoniall law, and he hath put an end to the curse and bondage of the morall law; Christ hath redeemed us from the curse of the law, being made a curse for us, Gal. 3. 13. and from the condemning power of it, Rom. 8. 1. but if we speak of obedience to the commanding power of the law, Christ is the scop and end to which all our obedience tends, and he is the end for whose sake all the promises are made good unto us, and not for our obedience, and he alone gives being and performance to them all, 2 Cor. 1. 20. and he is the end of the law for righteousness, that is, the law brings us to Christ for righteousness, and in him we have righteousness to fulfil the law, not inherent but by imputation? Then are we freed from the law, no, then are we tyed faster in obedience to it, forasmuch as we had no power before to do it, but now through Christ we can doe all things. Again, they say they have the spirit of God for their rule, and they doe all by a free spirit, and need not the law to rule them; for they are like unto trees that bring forth fruit of themselves without any teaching. But let them know that trees although they were never so rooted in the earth, yet they would never bring forth fruit of themselves, but by the meanes of outward helps, as the Sunne and the raine and other helps, and besides, the spirit of God brings them to the rule of the law, to square and try all their actions by it, and shewes us wherein we faile, and when we doe that which is required of us.

But sure these men thinke that our Fathers went to Heaven by one meanes, and we must goe thither by another meanes; but saith the Apostle, we write unto you no new commandment but the old, which ye have had from the beginning, then there is but one way, Jer. 32. 39. for them and us; had they the law? so have we; and if we have the Gospell, so had they, and the law and the gospell command the same vertues, and both forbid the same vices: then what a cursed error is this to thinke that God the sonne should free beleivers from all obedience to God the Father; but we know that he who honours the son must needs honour the Father, John 5. 23. the sonne speaks not of himselfe but from the Father, ver. 16. then he that saith he abideth in him, ought himselfe also to walke even as he walked, 1. John 2. 6. but how was that saith he, Lo, I come! in the volume of thy booke it is written of me to doe thy will O God: then said I, lo! I come to doe thy will O God; Heb. 10. 7. 9. and saith he, I seek not mine owne will, but the will of the Father that sent me, John 5. 30. Mat. 26. 39. my doctrine is not mine, but his that sent me, John 7. 16. he was subject to his Parents, Luke 2. 51. and saith Paul, let the same mind be in you that

what was in Christ Jesus, Phil. 2. 5. and Christ saith, *learnie of me*, Mat. 11. 29. I have given you an example that ye should doe as I have done to you; if ye know these things, happy are ye if ye do them, Ioh. 13. 15. 17. and for suffering he left us an example that we should follow his steps. 1 Pet. 2. 21. then did Christ free us from the law, or did he not rather by his own example shew us how to obey the law more exactly; and saith David, *thy law endureth for ever in heaven*, Psa. 119. 89. and the Angels do the commandments of God; and hearken to the voice of his word Psa. 10. 3. and do not the Saints live there by the same rule, have they not all one charter, why doth Christ teach us to pray, *that we may doe the will of God on earth as it is done in heaven*, Mat. 6. are we on earth more perfect then they; or more sanctified then they; or hath Christ done more for us then for them? if not, why then should we forsake that rule that must be for Saints and Angels for ever? they boast of their justification, but saith Ambrose how can they be justified that are not friends with the law of God? and Luther whom they challenge for their own friend he rangeth them among the unjustified, and by his censure rejects them among the unregenerate; for saith he; Paul said, *I delight in the law of God, in the inward man, and I serve the law of God in my mind*, Rom. 7. 22. 25. and saith David, *O how I love thy law!* Psa. 119. 97. and the blessed man delights in the law of the Lord, and in his law doth he meditate day and night, Psa. 1. 2. then were Christ and his Apostles and the faithfull Ministers that succeed them all legall Preachers, for urging the law and pressing on beleivers the obedience of the law; yea; to the law more strictly, expounded by Christ, as you shall see anon, then it was by the Scribes and Pharisees. Then he that neglects the Commandements and shall teach men so, shall be least in the Kingdome of Heaven; but he that doeth them and teacheth men so, shall be called great in the Kingdome of Heaven, Mat. 5. 19. againe, how can a man teach obedience of faith, but he must needs teach obedience to the law, for if faith beare no fruits it is a dead faith, James 2. 17. 18. and if those workes or fruits be not regulated by the law, they are but *grazes of gall which growes on the vine of Sodom, and their clusters are bitter* Deut. 32. 32. the workes of the law and the workes of faith are the same thing, they may be distinguished but not devided; and saith Christ to the Lawyer, *what is written in the law? how readest thou?* and he answered, *thou shalt love the Lord thy God with all thy heart, and with all thy soule; and with all thy strength, and thy neighbour as thy selfe;* and Christ said unto him, *thou hast answered right, this doe and thou shalt live*, Luke 10. 26. 27. 28. and doth not faith worke by love? Gal. 5. 6. againe, how can a man believe that God will shew mercy to thousands of them that love him and keepe his commandements, Exod. 20. 6. when they shew no endeavour at all to keepe or obey them, but scornfully terme them legall teachers that call for any obedience from them; but what makes them to love God, if the commanding power of his law doth not; or if they yeeld to this command of the law, why not as well to another? b

if they love God, and not as a duty to his law that commands it, it is bottomlesse, groundlesse, and in the end will be comfortlesse; and why doe they beleeve in Christ but to fulfill the Fathers commandement? for this is his commandement, that we should beleeve on the name of his sonne Iesus Christ, and love one another as he the father gave us commandement, 1 Iohn 3. 23. this is the worke of God to beleeve on him vvhom he hath sent. Iohn 6. 29.

Then doe we make void the law through faith, God forbid; yea we establishe the law Rom. 3. 31. being not without the law to God, but under the law to Christ 1 Cor. 9. 21. He that in these things serveth Christ, is acceptable to God and approved of men, Rom. 14. 18. He that speaketh evill of his brother and judgeth his brother, speaketh evill of the law and judgeth the law, but if thou judge the law, thou art not a doer of the law but a judge, Iam. 4. 11. If ye have respect to persons ye commit sinne, and are convinced of the law as transgressors; whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said thou shalt not commit adultery, said also thou shalt not kill; now if thou doe not commit adultery, yet if thou kill thou art a transgressor of the law, Iam. 2. 9. 10. 11. Then bear one anothers burden, and so fulfill the law of Christ, Gal. 6. 2. here Christ claimes the law to be his, There is one lawgiver, who is able to save and to destroy, Iam. 4. 12. the Prophets came all saying, Thus saith the Lord; but when Christ came and cleered the law from those false glosses of the Scribes and Pharisees, which say, thou shalt not kill; but I say whosoever is angry vvith his brother without a cause, is in danger of judgement. Mat. 5. and ye have heard say, thou shalt not commit adultery; but I say, whosoever looketh on a woman to lust after her hath committed adultery already in his heart, and so of the rest; therefore obey it and so fulfill the law of Christ; for he saith I am not come to destroy the law till Heaven and earth passe away, not one tittle or jot shall in no wise passe from the law, Mat. 5. 17. 18. now when Christ hath claimed the law to be his, and cleered it from their false glosses, then there comes a young man to him saying, Master, what good thing shall I doe to inherite eternall life? then Christ answers him directly saying, if thou wilt enter into life keepe the Commandements; he saith unto him, which? Christ answered him, thou shalt not commit adultery, nor murder, nor steale, nor beare false witness, honour thy father and mother, and love thy neighbour as thy selfe, Mat. 19. 16. 17. and although outwardly he had beene doing something for which Christ loved him, yet there was that inward lust of covetousnesse stucke fast in his heart; therefore Christ sends him backe to the law to be humbled for it, this one thing thou lackest, Marke 10. 21. before thou art fit for faith or to have treasure in heaven, goe to the law and see thy sinne, for by the law is the knowledge of sinne, Rom. 3. 20. then is the law sinne, nay I had not known sinne but by the law, I had not knowne lust except the law had said, thou shalt not lust, Rom. 7. 7. and the law shewes us our failings when we are in the state of

grace, for if we should cast off the law from being a rule to us, we should neither know when we sin nor how to recover our selves, *for where no law is there is no transgression*, Rom. 4. 15. *for whosoever sinneth transgresseth the law, for sinne is the transgression of the law*, 1 Ioh. 3. 4. *then it is time Lord to worke, when they have made voyd thy law*, Psal. 119. 126. *rivers of teares runne downe mine eyes because they keepe not thy law*, ver. 136. so then they that are in the flesh cannot please God, for the carnall mind is enmity against God, *it is not subject the law of God, neither indeed can be*, Rom. 8. 7.

Then what shall we say to those sonnes of *Beliall*, that are so weary of the law, that as much as in them lyes they seeke to make it void, both in the commanding duties and forbidding of vices, but curled be such tenets; hath the divell so prevailed with them as to make them take counsell against the Lord and against his Anointed, saying, *let us breake their cords and cast away their bonds from us*, Psal. 2. 2, 3.

How dare they say, that Christ hath freed them from all duty, and that they owe the Lord no obedience at all, so that what they doe is out of their free love and curtesie, and not from any duty or obedience to his law, which is no rule for beleivers: But doe they make void the law, God forbid, Rom. 3. 31. faith should be employed to fetch power from Christ to enable us to obey the law, *we are not sufficient of our selves to thinke any thing as of our selves; but our sufficiency is of God*, 2 Cor. 3. 5. *but we can doe all things through Christ strengthening us*, Phil. 4. 13. then faith doth not free us of our duty, but makes us more able to performe our duty to the law of God, and therefore it is called the obedience of faith, Rom. 1. 5. it stands not with true faith, to call them legall divines by way of scorne and derision, that call upon us and put us in mind of our duty to the Lord, because say they, we owe him none; but let them know and be sure that their sinnes will find them out, Numb. 32. 23. let them take heed how they say that God is like to themselves, lest he reprove them and set their sinnes in order before them; *now consider this ye that forget God lest he teare you in peeces, and there be none to deliver you*, Psal. 50. 21. 22. certainly that man was never justified from his sinne, that thinkes it not his duty to mortifie it, and doth not grieve and mourne for want of strength to subdue it, and his duty to pray against it, which our Antinomians renoance, saying, this is legall teaching, and they will try their condition, onely from a bare testimony as I said before; although it be a suggestion of the divell, it may serve their turne well enough, while they despise the operation of the spirit of God sanctifying and changing them, and setting up his owne Image in them; giving them grace for grace with Christ; they say if we looke upon these markes and signes to know our condition, this is legall; this vvill not stand with their free grace, vvhich frees them of that labour vvhich should search and try them, they take all from a testimony vvithout examination; but this building vvill not endure the storme of persecution.

Then

Then they say that they love God terribly, and this frees them from their duty: they say, the love of Christ constraines them, but they will not tell us to what, for they flatly deny all duty to the Law of God: but saith Christ, when ye have done all that ye can you have but done your duty, *Luke 17. 10.* and saith Christ, ye call me Lord and Master, and ye say well, for so I am, but then ye ought to wash one anothers feet, for the servant is not above the Master: if ye know these things, happy are ye if ye doe them, *John 13. 15. 16.* if the yong man call him Master, presently he sends him to his worke and duty of obedience, *Mat. 19. 17.* if I be your Master where is my feare? *Mat. 1. 6.* It is not enough to call him Lord and Master, and then to deny all duty of obedience to him; this was the love of Judas who cryed, *Hail Master,* when he betrayed him: so these men say that they love him dearly, but they desie all duty to him, for they owe him none; but time will come when they that say Lord, Lord, shall not come to heaven, but he that doth the will of my Father which is in heaven, *Mat. 7. 21.* But their true love frees them from all duty: but what love they have I know not, for this is the law of God, that we keepe his Commandements, and his Commandements are not grievous, *1 Joh. 5. 2.* But if they love God, why doe they despise his Law, which saith *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might: these words I command thee this day, Deut. 6. 5. 6.* and where is their love to Christ they boast so much of; for he saith these words in answer to the Lawyer, *This is the first and great Commandement in the Law, to love the Lord thy God with all thy heart, and with all thy soule and with all thy mind, and the second is like unto it, thou shalt love thy neighbour as thy selfe, on these two Commandements hang all the Law and the Prophets, Mat. 22. 37. 38.* And Moses spake the same words of the second Table, saying, *Thou shalt love thy neighbour as thy selfe Levit. 19. 18.* so that you see the sweet harmony between Christ and Moses; and the same was with Paul, who saith, Thou shalt not commit adultery, kill, nor steale, nor beare false witness, nor covet: love worketh no ill to his neighbour, therefore love is the fulfilling of the Law, *Rom. 12. 9. 10.* then doth love drive them from the law: saith David, *Oh how I love thy law;* and what followes? *it is my meditation all the day, Psal. 119. 97.* thy testimonies are my delight, and what followes? and my counsellours, *ver. 24.* Unless thy law had beene my delight, I had perished in mine affliction: I will never forget thy precepts, for with them thou hast quickned me *ver. 92. 93.* this is, the shewing him his duty revived his dull spirits that began to flagge and faint: but these men despise the Law of God, because it is sent by Moses; but saith Christ, had ye beleevd Moses, ye would have beleevd me, for he wrote of me; and if ye will not beleve his writings, how shall ye beleve my words, *John 5. 46. 47.* Moses told them that the seed of the woman should breake the serpens head, *Gen. 3. 15,* and that the Lord thy

God will raise up unto thee a Prophet from the midst of thee of thy brethren like unto me; unto him shall ye hearken, and he shall speake unto them all that I command him, *Deut. 18. 18.* and saith the Lord, This is my beloved Sonne; heare him, *Mat. 17. 5.* the Apostle to set forth the faithfulness of Christ, compares him with faithfull *Moses*; for saith he, Christ was faithfull to him that appointed him; as also *Moses* was faithfull in all his house, *Heb. 3. 2.* then why must *Moses* be so despised, who was as faithfull to the Lord as ever man was, but yet the message was the Lords? then why must Gods law be despised? because you like not the messenger that brings it. Again, Christ clears the law of *Moses* from their false glosses: but it seemes in their conceit that *Moses* hath so defiled it, that Christ is not able to cleare it againe except he take it quite away; for they are not minded to make it a rule to beleivers although they preach by swarving from it; as that cursed Whoremonger that is so busie to broach those sweet tolerations for his owne vilany, and for such as he, vvho esteeme the law of God as a heavy burden to them, and as a bridle to restrain them from their sweet pleasures in sinne, but if they leave this rule, they must needs offer polluted bread to the Lord, and the blind, and the lame, and the sick, in their offering, vvhich is evill; that their governour vvould not be pleased vvith nor accept their persons then cursed be that deceiver that hath in his flocke a male and offereth unto the Lord a corrupt thing, *Mal. 1. 7. 8. 9. 14.* if the Lord vvrite unto you the great things of his law, and you count them as a strange thing *Hosea 8. 12.* If you doe not make the law of God your guide you must needs bring strange fire to the Lord, as the Sonnes of *Aaron* did and perished for their presumption, *Levit. 10. 12.* for vvho required these things at your hands, to tread my Courts? to vvhat purpose is all that ye doe? bring no more vaine oblations, it is iniquity, my soule hateth them, they are a trouble to me, I cannot beare them, *Isa. 1. 11. 12. 13. 14.* see *Amos 5. 25. 26.* He that killeth an ox is as if he slew a man and he that sacrificeth a lambe as if he cut off a dogges necke; he that offereth an oblation as if he offered swines blood; and he that burneth Incense as if he blessed an Idoll; the reason is because they have chosen their owne vvayes, *Isa. 66. 3.* thus saith the Lord stand in the vvay and see, aske for the old pathes vvhere is the good vvay, and vvalk therein, and ye shall finde rest for your soules; but they said vve vvill not vvalk therein: Heare O earth I vvill bring evill upon this people, the fruit of their owne thoughts, because they have not harkened to my law but rejected it, then it followes, to vvhat purpose cometh their incense to me from, *Sheba*, your offerings are not acceptable, nor your sacrifices sweet unto me, *Jer. 6. 16. 19. 20.* these people are like unto King *Saul*, vvho forooke the commandement of the Lord and then vvould goe offer the sacrifice of his owne devising; but to obey had bene better then sacrifice, and to harken then the fat of Rams, *1 Sam. 15. 22.* so these men forsake the law of God, and say that it is no rule

for beleevvers; and then they say that love will move them to something unrequir'd, not as any duty nor done in obedience to the Lord, but out of free love and meere good will and curtsie; but I say, if it be not done by the rule, and weigh'd in the ballance of the Sanctuary, but onely of their owne head; God will say of them as he said of *Saul*, *Rebellion is as the sinne of witchcraft, and stubbornnesse is as iniquity and idolatry, because thou hast rejected the word of the Lord, he also hath rejected thee from being King*, 1 Sam. 15. 23. and now O Israel, what doth the Lord require of thee, but to feare the Lord thy God, and to walke in all his wayes, and to love him, and to serve him with all thy heart, and with all thy soule and to keep the Commandements of the Lord and his statutes, which I command thee this day for thy good? *Deut. 10. 12, 13.* but they will answer, that their free grace hath freed them from all duties, so that they doe not stand in feare to offend the Lord, neither are they bound to walke in all his wayes nor to serve the Lord with all their heart and soule, nor to endeavour to keep his lawes and statutes for their good, this they say is legall, and but the works of *Moses*, and they can love God; and this they can shew sufficiently from their free will unrequir'd of God, or done in obedience to his law, for it is no rule for them, neither doe they acknowledge any duty to it. Again, they are not acquainted with the graces of Gods spirit that are wrought in his people; I meane such as these, 2 Cor. 7. 11. tell them what carefulnesse godly sorrow hath wrought in you, and they will answer, that their care is taken; and what a clearing of your selves, and they will say that they are as cleere from sinne as Christ; and of anger for sinne, and they will say, that they have none to be angry at; and of feare to offend God, and they will say, that they cannot sinne to offend him; tell them of a desire to please God, and they will say, that Christ hath done that already and what need they to trouble themselves; tell them of a zeale for Gods glory and revenge on sinne, and they will say, these are legall things which they are freed from, and so of all other graces, they know not what we meane. But they have faith to see that all is done by Christ without faith or application, onely when faith is come by it, they can see what was done in them before and without it; they say Christ lives in them, and acts and moves them as we move a stone; and they are still as an empty ranke for his spirit to move in, so that nothing is requir'd of them, but onely to let the spirit of God doe his owne worke in them and by them; & they remaine still but dead stones; they are not acquainted with that principle of life that is put into Gods people; they are not as yet made living stones, but they like *Balaams Ass* remaine as they were, though they speake with mans voyce yet an Ass still, and so are they; but the child of God is quickned that was dead in trespasses and finnes, *Ephe. 2. 1.* saith Christ, *he that heareth my word and beleeveth on him that sent me, hath everlasting life, and shall not come into condemnation, but as passed from death to life, Joh. 5.*

24. from all this we may cleerly see, that duties of obedience are required of beleevers, and they will be easily convinced of it, that are living members of the mysticall body of Christ, and living stones in his spirituall building; but for dead stones and empty trunks, we wonder not much at their folly, which breaks out into all licentiousness and abominable practices; as for example, a woman prostrating her selfe to uncleanness, said, you thinke that you should sinne if you should lye with me; but what law doth forbid it unto us; O horrible practise of lawlesse people! but when they see any to live as neer the rule of Gods law as they can, those they reproach with such names as these, duty-mongers, duty-doers, followers of legall preachers, scorning that word of God which condemnes their sinfull courses; and to expresse their dislike of the duties of holiness, they say, What have we to doe with the dungie dirty duties of sanctification, we thanke God through Jesus Christ we have nothing to doe with them; these they say are workes for horne-booke Christians; they tell us that beleevers doe duties onely in respect of men, for God requires none at their hands; they are so deluded that a woman said, Jesus Christ came and tooke her by the hand and asked her why shee was so sad, and bad her leave off her mourning for sinne and be cheerefull, for shee greatly dishonoured the Gospel in being troubled for her sinnes: another, as shee was sitting by the fire, Christ came to her and bad her pray for such a one of her acquaintance, that she may have assurance, which she did, and presently the party received by a light from Heaven full assurance: and another said, nothing troubled her so much as the time shee had spent in prayer and other duties, which held her so long from her comfort: these are they that will not be guided by the law of God, who are given up to strong delusions to beleeve lyes, *that they may be damned who beleeve not the truth*, 2 Thess. 2. 11, 12. But when these men with their owle eyes cannot abide the Sun-beames of cleare Scripture against them, they would hide themselves with some humane testimonies, wrested and distorted from the true meaning and intention of their alleadged Authors. First, they boast highly that Master *Luther* is theirs wholly, and they hold nothing in this point, but what they sucked from his breasts; but by this instance you may see how they serve the rest, for Master *Luther* was so farr from being an Antinomian, that no man doth more expressly and soundly overthrow and contradict this wicked opinion then he, neither can any man desire a stronger humane witness against them then Master *Luther*, read his words with a pause and judge; *saith* he stirreth up daily new Sects, and now he hath raised up a sect of such as teach that the ten Commandements are to be taken out of the Church, and that men should not be terrified with the law; see this in *Luthers* Preface to his Commentary on the *Gal.* and in pag. 171. he speaketh of three sorts of men that abuse the law; first, those that seeke justification by the law; secondly, those that will utterly exempt a Christian man from the law; and on

page 153. he admonifheth all thofe that feare God, that they would learne out of *Paul* to underftand the true and proper ufe of the law, which I feare faith he, after our time will be troden under foot and abolifhed by the enemies of the truth; but if Mafter *Luther* thought that *Chrift* had abolifhed the law, he would never defire men fearing God to learne the true ufe of it, and if he feared that men would abolifh it, then fure he thought in his judgement, that it ought not to be abolifhed; and if he eſteeme them that would abolifh it to be enemies to the truth, then fure he is not their Patron, and in page 154. he faith, we doe plainly teſtifie that we reject not the law nor workes, as our adverſaries doe falſly accuſe us, but we doe altogether eſtabliſh the law and require the workes thereof; and we ſay the law is good and profitable, and chap. 5. 14. page 154. faith he, it is neceſſary that godly Preachers ſhould as diligently teach the doctrine of good workes as the doctrine of faith; for ſatan is a deadly enemy of both; but then is *Luther* an Antinomean? doth he not directly contradift your fooliſh tenents, and diſclaime you as adverſaries and falſe accuſers: you reject the law and workes, but he rejecteth neither; you abolifh the whole law, but he eſtabliſheth it; you reject them for legall preachers, that teach not *Chrift* aright who urge men to the duties of the law, but he impoſeth it as a neceſſary part of their office to urge the law, as to teach the doctrine of faith: for ſhame never claime *Luther* more.

But they object to ſmall purpoſe that *Luther* ſhould ſay, *Chrift* hath abolifhed all the law of *Moses*; ſo I ſay too, that he hath abolifhed all the ceremoniall law of *Moses*; but they ſay he faith, pag 177. *man is not juſtified by Gods law, nor mans law, but by Chrift alone*, ſo I ſay too; but will it follow hence, that becauſe the law doth not juſtifie a ſinner therefore it is void, it is like as if a man ſhould ſay, that becauſe he cannot heare with his eyes, nor ſee with his eares, therefore they are all void and of no uſe to him; this is Antinomean divinity.

And ſo becauſe the terrors and torments of the law are taken off to beleev-ers, therefore the law is void to Antinomeans; if this be ſo, then if the ſting of death be taken off to beleev-ers, by their divinity they muſt not dye nor be ſcourged for their ſinne; but as the ſting of death and afflictions is taken away to beleev-ers, and ſo they are ſweetned unto them, but not taken away, ſo the curſe or ſting of the law is taken away, yet the law is not made void; and ſo one of *Luthers* Schollers faith, the Regenerate are not under the law, in reſpect of juſtification, accuſation, condemnation or coaſtion; but he affirmeth a threefold uſe of the law to the Regenerate: Firſt, as a doctrine to direct in duties: Secondly, as a glaſſe to ſee the defects of them: Thirdly, to reſtrain corruption that is in them; And Maſter *Calvin* in his ſecond book of Inſtitutions, chap. 7. ſect. 12. ſpeakes of the morall law as it concernes the faithfull, how they ſhould uſe it; namely, to know the will of God, and by the ſervent meditation

dition of it, they should be excited to the obedience of it, and strengthened in their obedience of it, and restrained from the offences of it; in the 13. sect. Libertines deny the law because it is the ministration of death; but saie be it from us faith-lee to hold such a prophane opinion; he saith, it hath an excellent use, namely, to be a perpetuall rule of life, and so in the 14. and 15. sect. and in the third booke 19. chap. sect. 2. he saith, although Christians must lift themselves above the law, and forget the righteousnesse of the law; yet saith he, we must not conclude the law as needlesse, for it doth not cease to teach, to exhort, and to incite to good, though before Gods Tribunall, it hath no place in our consciences; the law therefore by Master *Calvins* doctrine and determination, abideth by Christ an unviolable doctrine.

I might mention many famous Divines, that have confuted this cursed heresie in their severall ages, but I will only here mention one more to these two of famous memory in the Church of God, because their bookes are all extant and easie to be had, without much trouble to the Reader, it is that judicious Mr. *Perkins*, in his fruitfull writings appeareth every where, as in his Golden-cheyn chap. 31. having set downe the use of the morall law in the upregenerate he concludeth, that the use of the law in the Regenerate is farre otherwise, for it guideth them to new obedience, which may be acceptable to God through Christ; and in his Commentary on the *Gall.* page 172. line 6. he sheweth, that still the Lord repeateth his law in his old tenure: First, to teach us that the law is of a constant and unchangeable nature: Secondly, to advertise us of our weaknesse, and to shew us what we cannot doe: Thirdly, to put us in mind still to humble us, after we have begun by grace to obey the law, because even then we came farre short in doing the things which the law requireth at our hands; and on page 119. line 35. he enquireth, now faith is come, what is the guard whereby we are now kept from sinne? he answereth, the morall law which is as stakes and nailes fastened to range men in the compasse of their owne duties, *Eccles.* 12. 11. and upon page 201. line 34. he puts forth this question, how farre the morall law is abrogated; his answer is three wayes: First in respect of justification: Secondly, of maladiction: Thirdly, in respect of rigour; for them that are in Christ, God accepteth their endeavours to obey for obedience it selfe, neverthelesse saith he, the law as it is a rule of good life is unchangeable and admitteth no abrogation, and Christ in this regard, did by his death establish it, *Rom.* 3. 31. and page 253. li. 35. he saith, the law must be considered two wayes: First, as a rule of life; thus Angels are under the law, and *Adam* before his fall, and the Saints in Heaven, and none yeeld more subjection to the law then they, and this subjection is their liberty; but who did the Antinomians learne this divinity? that Christ came to abrogate the law of Innocency, which *Adam* had before his fall, or the eternall law of *Sin* and Angels glorified; also in his Treatise of conscience, chap. 2. he saith,

morall law bindeth the consciences of all men and at all times to obedience. Now good Reader get these bookes, *Calvins* Institutions and *Luther*, and *Perkins* on the *Galla*, and see these things that thou maiest be satisfied, and shake off these seducers, as *Paul* shook off the Viper, *Acts* 28. 5. lest thou perishest eternally by them.

Well, thus we have driven them from their strong holds, the Scripture is against them, and good men forsake them, for they have made lyes their refuge, and under falsehood have they hid themselves; but the haile shall sweep away their refuge of lyes, and the waters shall overflow their hiding place, *Isa.* 28.

25. 17.

But when thou art Spoyle, what wilt thou doe? though thou cloathest thy selfe with *Crimson*, though thou deckest thy selfe with Ornaments of gold, though thou paintest thy face with painting, in vaine shalt thou make thy selfe faire, thy lovers will despise thee, *Jer.* 4. 30. Thou art called to give an account of thy Stewardship, art thou resolved what to doe? that when thou art put out, thy Antinomian profelites may receive thee into their houses, *Luke* 16. 2. 4. thou hast but one shift more, that when thy Masters debtors are called, to deny half their debt, to take their bill and presently discharge them of all their debt written in the old Testament; and if this will not please them to receive thee, when God and good men have cast thee off, then take thy bill and write presently *scriptum est*, any thing is Scripture, and of an equall vallue with it, if it be but written in a play booke or ballad, if this will not doe to be maintained privately amongst them, tell them that thou knowest no word of God, but Christ and this word is in thee, and therefore thou needest no other helpe without thou art so full of light within; these things comes next to be answered.

They deny utterly the authority of the old Testament; yet this need not to trouble us, when as it is so abundantly confirmed both by Christ and his Apostles in the new, not onely by coating of it, but giving it the name and title of Scripture; *Paul* speaking of *Genesis*, saith, *What saith the scripture?* *Abraham* beleevd God, *Rom.* 4. 3. and of *Exodus*, *The Scripture saith unto Pharaoh*, *Rom.* 9. 17. and of *Numbers*, *that the scripture might be fulfilled*, *John* 19. 36. and of *Deuteronomie*, *as the scripture hath said*, *John* 7. 38. and of *Isaiah*, *the scripture saith*, *Rom.* 10. 11. and of the *Psalmes*, *that the scripture might be fulfilled*, and of *Zechariah*, *another scripture saith*, *John* 19. 24. 28. 47. what shall I say? Christ beginning at *Moses*, and all the Prophets, expounded unto them in all the Scriptures the things concerning himselfe, then opened he their understanding that they may know the Scriptures, what was written in the law of *Moses*, in the Prophets and *Psalmes* concerning himselfe, *Luke* 24. 27. 44. 45. saith Christ, search the Scriptures for they testifie of me, *John* 3. 39. now I demand what Scriptures these were, if not the old Testament, for the new was not yet written? and so *Apollos* mighty in Scripture convinced the *Jewes*,

showing by the Scripture that Jesus was Christ, Acts 18. 24. 28. and all that was written aforetime was for our learning that we through patience and comfort of the Scriptures might have hope, Rom. 15. 4. then how dare these men deny the old Testament that is so confirmed both by Christ and his Apostles in the new, which is the language of their Honey-combe.

Some Errors that are in a little booke called the Tree of Knowledge of Good and Evill, discovered and answered.

IN that Booke they make any humane writings to be Scripture, and make no difference between play-bookes and the Scripture of truth, Dan. 10. 21. but all Scripture is given by inspiration, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good workes, and the Scripture is able to make thee wise unto salvation, 2 Tim. 3. 15, 16, 17. then are the writings of men such a Scripture? Again, the Scripture is of no private interpretation, For the prophesie came not in old time by the will of men, but holy men of God spake as they were moved, by the Holy-Ghost, 2 Pet. 1. 20. 21. then is mens writings Scripture? He that shall add to this Booke, God will add to him all the plagues that are written in this Booke; or, if any man shall take away any thing from the words of this Booke, God shall take away his part out of the Booke of life, Rev. 22. 18, 19. then surely the two Testaments, with all their severall Chapters, contained in them, are the Scripture, and not any humane writings whatsoever.

But I fear any Scripture may serve them that regard none at all, for they say, that they are led onely by an inward Principle, so that they need no other help at all; but the noble Bereans did search the Scripture daily to see whether those things were so, Acts 17. 11. the Scriptures should be the sole Judge of all controversies and that by which we should try all our thoughts, words, and actions; therefore saith Christ, search the Scriptures, Joh. 5. 39. To the law, & to the testimony, if they speak not according to that, it is because there is no light in them, Is. 8. 20. for the Pen-men of it could not erre in writing of it, the Apostles were filled with the Holy-ghost, & they spake as the Spirit gave them utterance, Acts 2. 4 and when they mention that which is written in the old Testament, they say, thus saith the Holy-ghost, Heb. 3. 7. and well spake the Holy-ghost, Acts 28. 5. He spake by the mouth of his holy Prophets, since the world began, Luk. 1. 70. therefore when these men say the law is written in their hearts, & they need not the law in the letter of it, they do erre not knowing the Scriptures, Mat. 22. 29. they think because they see the act of murder and theft are sins, therefore they see enough, but so much a carnall man may see with that remainder or reliques of the law that was in Adams heart, & many do by nature the things contained in the law, which show the works of the law written in their hearts, Rom. 2. 14 15. but yet Paul did

did not see the lust of heart to be a sinne, but by the written law, Rom. 7. 7. we know but in part; and we see but darkly as through a glasse, 1 Cor. 13. 12. we see Christ but through the lettice, Cant. 2. 9. and when we see our sinnes by the law; if we doe not continue therein, we soone forget what manner of men we were, James 1. 24. 25. then let us obey that command; and write us a copy of the law, and read therein all the dayes of our life, Deut. 17. 18. 19. and the heart of man is deceitfull above all things, and who can know it? Jer. 17. 9. then we had need to try our selves daily by the written law of God, that we turne not aside from it, and saith Paul, not as though I had already attained or were already perfect; but I follow after brethren, I count not my selfe to have apprehended but I forget these things behind, and presse toward the marke; nevertheless wherunto we have attained, let us walke by the same rule, let us mind the same thing, Phil. 3. 12, 13, 14, 15. and as many as obey this rule, peace be on them and mercy, Gal. 6. 16.

Againe, they say there is no other word of God but Christ, because in the beginning was the Word, and the Word was with God; and the Word was God, and the word was made flesh, John 1. 1. 14. but Christ is in them and so the Word is perfectly in them, and they neither know nor need any other: It is true Christ is the essentiall word of God, being the second person in Trinity, but he is not the written word of God contained in letters and sillables, which are Gods owne words, although many of them were spoken by men: for it is said, God spake all these words and said, Exod. 20. 1. then blessed are they that heare the word of God and keepe it, Luke 11. 28. and againe Christ said, you are cleane through the word that I have spoken unto you, John 15. 3. and Christ will sanctifie his Church by the washing of water with the word, Ephe. 5. 26. but neither water nor word were his person, it were folly to thinke so, then let the word of Christ dwell in you richly, Col. 3. 16. he that heareth my word and beleeveth in him that sent me, hath everlasting life, John 5. 24. his sheep heare his voyce and follow him; they have Moses and the Prophets; let them heare them, for they all spake, Thus saith the Lord; and the word of the Lord came unto me saying; but if they will not heare Moses and the Prophets, neither will they be perswaded though one rose from the dead, Luke 16. 29. 31.

Some other Errours I find in a little Booke Intituled, Christs counsell to the Angel of the Church of Laodicea, discovered and answered: they say that le-
gal teachers say, God will not save us without faith, and repentance, hu-
mility, self-deniall, fasting, mourning, and prayer; and the use of the Ordinances, as hearing, reading, and receiving the Sacraments, and observing the Sabbath, and doing as we would be done by, and a desire to keepe all Gods Com-
mandements, and yielding universall obedience thereto, and to hate all sinne.

THe Antinomians say, that they are bewitched that hold a man cannot be saved without faith, and wishesth them cut off that so trouble them; they say it is the envious man that hath sowed those Tares, but here he calls the Spirit of God that envious man, because he hath told us, that without faith it is impossible to please God, Heb. 11. 16. *and whatsoever is not of faith is sinne*, Rom. 14. 23. *and he that beleeueth not is damned already, and the wrath of God shideth on him*, John 3. 18. 36.

Then what a bold blasphemmer is this, to call the holy Spirit of God the envious man, because he contradicts their cursed Errors: They say, why should Christ put them upon the performance of conditions, they having no life but are stone-dead in sinne? so I say too; but when Christ gives us a hand, and life, and motion in it too, it is no hard condition to put it out to receive so great a Benefit. He saith, for God to put us upon such a worke supernaturall as faith is, and to have no part in Christ without it, seems very difficult and unlike his Fatherly affections toward us: I answer, but Gods people doe not thinke so, whatever he thinks; when God hath given them faith they must use it, and cannot doe otherwise, they find so much profit and comfort by implying that Talent of faith.

He saith, to say faith is a condition without which we cannot be saved, doth perplex the conscience, and denies our mercies and resists the spirit of God, and doth not consist with the right end; for which, faith was wrought in us; he saith, Christ died for the ungodly to purchase remission of sinnes, and to reconcile them to God; and so I say too, so it be understood out of the number of the Elect, but when he saith this was done without any condition or application on our parts; we remaining ungodly still and going on in a course of sinnes is a foule error; but I have answered it already: and he saith, faith was given that we might see what was wrought in and upon us, before we had either faith or calling; that is saith he, to see our remission of sinnes, and reconciliation with God, and how we are made righteous in the sight of God, justified and saved; all this as soone as we have our being in this life, and faith is but a declarative grace to shew us these things that were all done before, but onely we did not see them, and so faith comforts us, saith he; and when the law clamours for obedience, faith answers, we are not under the law but under grace, and therefore they owe no obedience to it; it is true, they will doe some things unrequired, as to breake out into exaltations and thankfulness, but not as any duty they owe to the Lord, but upon free will and as a curtsie, what they please unrequired; this is their free grace, but it is of the diuels making to damne their soules; but *Paul* saith, Christ was revealed for the obedience of faith, *Rom. 16. 26.* and he received grace and Apostleship for the obedience of faith, *Rom. 1. 5.* they say that their love makes them doe great matters

matters unrequired; but let them take heed how they bring ſtrange fire or any thing, before they have tryed it in the ballance of the Sanctuary, for God will not be ſerved by their deviſings, but by his owne directions made knowne to us in his law, *He that looketh into the perfect law of liberty and continueth therein, not being a forgetfull hearer but a doer of the worke, this man is bleſſed in the deed,* James 1. 25. we muſt bring that worſhip and ſervice that God requires in his law for ſubſtance, and in the ſame manner it muſt be done in faith, and time, & place conſidered; and to the ſame end, that God hath appointed, which is, his glory; but their faith ſheweth them a Chriſt that requires no duty of them, but what they pleaſe out of free love and curioſitie, for all was done before they had faith or calling; and he ſaith, children when they dye are ſaved without faith; but I ſuppoſe that to be more then he can prove, becauſe without faith it is unpoſſible to pleaſe God, and he that beleeveth not is damned already, and the wrath of God abideth on him; but that wrath muſt be removed, and they muſt pleaſe God before they can be ſaved; although we cannot conceive the manner how it is wrought in them; therefore when Chriſt came to heale any diſeaſes, if he perceived they had faith to be healed, then he cured them, and commonly he ſaid, according to thy faith be it unto thee, all things are poſſible to him that beleeveth: he ſaith, they that mix the Law and the Goſpell together are falſe teachers; and ſo I ſay too, and to make redemption conditionall to depend on duties as cauſes, I ſay the ſame; but to ſay theſe duties are not required as the way to ſalvation, is a groſſe errour, that beats off all obedience to the law of God; but they ſay, the ſtate of a Chriſtian is moſt free in this reſpect, becauſe nothing at all is required of him; and he ſaith, they are deceivers that teach otherwiſe, ſo that their free grace they boaſt ſo much of, is nothing but a freedome from all obedience to the law of God.

I find in that book of theirs, that they ſay, legall Teachers ſay, *that repentance, humiliation, ſelf-deniall, weeping, mourning, faſting and praying, and the uſe of the Sacraments, the obſerving of the Sabbath, and doing as one would be done unto, and the reſt, muſt be done as duties, but are palpable miſtakings, for they are made as duties by almoſt all Teachers.*

But here they ſhew their ſinne as *Sodome*, and bewray what they meane by their free grace; yet I ſay againe, that we deny that duties are any cauſes of our ſalvation, but they are the way appointed by the Lord to attaine that end, and muſt be done in obedience to Gods command; and not left for us to doe, or not to doe at our pleaſure; theſe ought to be preſſed as duties; ſo long as we tarry about with us daily a body of ſinne; which is as a heavy weight upon us, and being alwayes with us, and makes us faile in all our duties; we then ſhould be ſtirred up daily to weeping and mourning and to repent of our failings; nay, although we know nothing by our ſelves, yet are we not hereby ju-

Rified, 1 *Cor.* 4. 4. because there be many secret finnes in us that we cannot find out, *O Lord forgive our secret sins*, *Psal.* 19. he saith, feare hath torment; so I say, that slavish feare hath torment, and is not made perfect in love, 1 *Joh.* 4. 18. but filiall feare is a companion of all joy and comfort, *Psal.* 2. 11. 56. 6. he saith, it is in vaine to bid a beleever humble himselfe, for there is none so humble as he. But is this an argument sufficient, why beleivers should not be called upon to humble themselves, because others are not humbled? and because they see others are worse then themselves? but this is their folly; who have left the law of God which is the true rule, and make sinfull men their rule, and so the blind lead the blind, till both fall into the ditch. But we must not follow the Antinomeans rule, so long as we have the true rule to walke by, which is the perfect and eternall law of God; this glasse of Gods law will shew us our finnes; *I had not knowne sinne but by the law*, *Rom.* 7. 7. *for by the law is the knowledge of sinne*, *Rom.* 3. 20. and it was after *Pauls* conversion, that he looked upon the law and came to know his sinne, which shews that he had not done with it when he beleaved, and are we more perfect then he?

Although a beleever comes to see his owne vilenesse, and therefore denies himselfe, and no man more, yet he is but part spirit and part flesh, and these two are fighting continually in him, and we see the often falls of the best of Gods people, which should be a warning to us to walke circumspectly, not as fooles but as wise, *Ephe.* 4. 15. we had need be ready and willing both to give counsell and to receive counsell, to walke watchfully and humbly, *let us consider one another, and provoke unto love and to good workes*, *Heb.* 10. 24. *Paul* bids *Timothy* to stirre up that gift that was given him, 2 *Tim.* 1. 6. and *Paul* withstood *Peter* to his face, because he was to be blamed; and *Barnabas* was carried away also with their dissimulation, *Gal.* 2. 11. 13.

Then sure *Paul* was no Antinomean, that stirs up their dull spirits to their duties of obedience and watchfulness; neither was *Barnabas*, nor *Timothy*, nor the rest Antinomeans, that stood in need of the helpe of others, when one of them his graces seemed to dye within him, and the other almost lost, till *Paul* roused them up againe; then take notice of this prophane man, how his grace gives way freely to all manner of finnes in beleivers, when he saith, you need not bid them humble themselves; what is this but to make void a Christian duties, and for mourning for sinne and fasting? when the Bridegroom seems to be taken away from them, and his faith is clouded, you need not to bid them fast and mourne, for (saith he) they are too apt and too prone to wrong themselves thereby; and so in the matter of repentance.

Therefore rather reprove them that doe so for their weaknesse; but may we beleave this Antinomean, rather then the Bridegroom himselfe? who saith, *the dayes will come, when the Bridegroom shall be taken away from them*

and then shall they fast in those dayes, Luke 5. 35. surely if this man had known what it had beene to have his faith clouded, and the loving countenance of God hidden from him, it would make him fast, and mourne, and weepe, to have those joyes restored againe, that the broken bones may rejoyce, Psal. 51. 8. 12. and although this man would have them reprov'd that doe so, yet Christ bids them aske and ye shall have, seeke and ye shall find, *o ke and it shall be opened; hitherto ye have asked nothing, aske that your joy may be full*, John 16. 24. he saith, a child that knowes that his Father loves him, shall you need to tell him that he ought in duty to aske it of his Father; as much need saith he, is there to preach prayer as a duty; but cursed be he that denies that prayer to God, both for himselfe and others to be a duty; saith Samuel, *God forbid that I should sinne against the Lord, in ceasing to pray for you*, 1 Sam. 12. 23. and how frequent have the Saints in all ages beene in this duty, both for themselves and others; but yet I confesse that such as they are, *who turne away their care from hearing the law, their prayer is abomination*, Prov. 28. 9. now if they be so sensible of this heavy sentence, they are wiser then I tooke them to be, to save themselves that labour, when their prayer is nothing worth, because they forsake the law of God.

But they say, a beleever cannot want much nor many things, therefore they need not pray: I answ. Although a beleever be rich, yet he hath it not in his owne keeping; he hath exceeding great and precious promises, 2 Pet. 1. 4. but we must fetch out these things, as we have occasion by the prayer of faith; thus saith the Lord God, *Yet I will be sought for of the house of Israel*, Ezek. 36. 37. *aske of me and I will give thee*, Psal. 2. 8. and sometimes *Dives* hath his good things, and *Lazarus* his evill things, Luke 16. 25. because God loves to hear his people pray, Prov. 15. 8. But then saith this man, if they doe pray, sure a very short prayer may serve their turne, as our Saviour well knew when he taught us how to pray, and reprov'd long prayer; here this man sheweth all his heart, then see how he suckes poyson out of the sweetest Flowers, *as the Rose of Sharon, and the Lilly of the Vallies*, Cant. 2. 1. he turnes the meaning of Christ himselfe to his owne corrupted humour, as all Heretiques use to doe.

For Christ did but teach them the ground of all prayer, but when he set himselfe to pray, *he continued all night in prayer to God*, Luke 6. 12. *When Peter was in prison, prayer was made without ceasing to God for him*, Acts 12. 5. *men ought alwayes to pray and not faint*, Luke 18. 1. *Cornelius* prayed alwayes, Acts 10. 2. Then did all these say nothing but that we call the Lords Prayer, and then cease, or did they say it over as many times as a Fryar will tie his whore to say it, to satisfie for her whoredome; which is their folly.

Neither did Christ intend to reprove long prayers, but when they asked vaine petitions, or when they stand in the street to be seene of men, or when they

they are large in their owne sutes, and will not heare the complaint of poore Widdowes, but are ready to devour them, *these shall receive greater damnation* Mat. 23. 14.

But this Antinomean saith, if we aske anything it is a vaine petition, because we beleeve that we have it already; as to aske for remission of sinne, and crying out of the burthen of sinne, when we beleeve that Christ hath bourn our sinnes in his body on the Tree, and that his blood cleanseth us from all sinne.

I answer; although we beleeve that all our sinnes past are remitted, yet we sinne daily, therefore Christ hath taught us daily to aske forgiveness. Again, a man sometimes hath some one sinne that troubleth him, that he hath no certaine assurance of the pardon of it at the present; as David after the sinne of murther, prayes the Lord to take away blood guiltinesse from him, Pl. 51. 14. although Nathan had told him before that it was forgiven, 2 Sam. 12. 13.

But he saith, he that prayes for the pardon of his sinne, is like a man afrighted with sinne, and at the same time giving thanks for the remission of sinne, and of a man that is afraid of the sinnes of his present prayers, and of one that hath victory over sinne, death, and hell.

I answer; although our sinnes be pardoned and the guilt taken away, yet the being of sinne is not taken away; and although we are justified from all sinne, yet we are not sanctified from all sinne; so that we ought to be humbled for our filthinesse for want of sanctification when we come into the presence of God; and because that sinne is in us, we may well feare that we shall not carry our selves so holy, as becometh such a presence, as the men of Beth-shemish said, *Who is able to stand before this holy Lord God?* 1 Sam. 6. 20. and yet not so despaire as to leave off the duty, but to pray still; and as sanctification increaseth, we come into the presence of God with more cheerfulness, and as our assurance increaseth, we shall be lesse in our petitions and more in thanksgiving and praising God for his mercies to us.

He saith, we present a man that is delivered from the law, into the glorious liberty of the sonnes of God, and yet puts himselfe under the law.

I answer; we are delivered from the curies of the law, and the threatnings of the law, and from the condemning power of it, and from the constraining power of it, but we are not delivered from the commanding power of it, the free grace of Christ did not deliver us from our obedience to the law of God; but in giving us the eye of faith we see our duty more cleerly that is written in the law of God, and by our hand of faith we fetch more strength from Christ to enable us to performe our duty to the law of God, *I can do all things through Christ that strengtheneth me*, Phil. 4. 13. but if our eye of faith were never so cleere to see our duty, yet if we will not looke upon the law of God but count it as a strange thing, Hosea 8. 12. it is all one to them, as if the book

of the law were ſealed up; and he that hath no faith, is like a man to whom the booke of the law is open, but the man cannot read for he is not learned, *Iſa. 29. 11, 12.* ſo then the eye of faith is the Organ, and our duty is the object, and the written law of God is the Medium by which we ſee our duty; but when the law is taken from us, or if we caſt away the commanding power of it, which is all one we can ſee our duty no more then a man can ſee in a dungeon; then well may the Antinomians be ſo blind concerning their duty, when as they caſt away that light that ſhould ſhew it unto them, *thy law is a lanterne to my feet, and a light unto my pathes, Pſal. 119. 105.*

But then faith hath another property, when it ſees the greatneſſe of the work to be done, and the weakneſſe of the doer of it, that it ſeeth helpe in another which is Chriſt, and preſently fetcheth it to helpe him, *this honour have all the Saints, Pſal. 149. 9.*

He ſaith, *we need not to tell a healthfull man that it is his duty to feed himſelf,* even ſo is it needfull to tell a beleever that it is his duty to heare Sermons, read the Scripture, and frequent the Lords Table, theſe are his proper and his naturall food, by which his faith is ſtrengthened and increaſed; yet (ſaith he) in what a ſad and fearfull manner are theſe preſſed upon mens conſciences, upon paine of having no part in Chriſt, and of everlaſting damnation in hell for ever.

I anſwer; firſt, if one ſhould tell a healthfull man that it is his duty to feed himſelfe, I hope it would not make him leave feeding and goe about to ſtarve himſelfe, becauſe he is told that he muſt doe it as a duty; and ſo for ſpirituall duties to be told of them is rather an encouragement to goe on ſtill, becauſe it is their duty; and what if he know it before? he need not be offended at the love of his friend: for telling him that which he knew before; but I ſmell wherein lieth the venome of this man, he hath free grace beſtowed on him which hath freed him from all duties of obedience to the Lord, ſo that what he doth is onely out of free love; for he thinkes to be tyed by way of duty will not ſtand with his free grace; but I ſay againe, we truſt in no duty as cauſes of our ſalvation, but we obey and doe theſe duties as the way to ſalvation; neither did they ever heare thoſe worthy Divines, whom they villefie with the termes of legall Teachers, preſſe any duties to merit ſalvation for the doing of them; but let the ſonnes of *Belial* know, that if they ſlight their duties to the law of God, they may purchaſe damnation by it; neither can there be any ſalvation for that man till he humble himſelfe, and freely yeeld to the commanding power of the law of God, and count it his duty to give all the power of body and ſoule in obedience to it; but this yoke is too heavy for the ſonnes of *Belial*, they will be tyed to nothing, but upon free love and curtiſe, that they may leave it when they liſt; they have gotten free grace.

He saith, *they put us upon these duties to try and to prove our selves by the performance of them, as by marks and signes of grace within.*

I answer; if Christ be in the soule, there must needs be signes of his presence; we need not goe by heare-say or from a bare Testimony or suggestion; they told *Jacob* that *Joseph* was alive, but that did not satisfie him till he saw the Wagons, *Gen.* 45. 27. 28. so now if the eyes of the soule be opened to see our duty witten in the law, it is Christ that hath done it, *Acts* 16. 14. *whose heart the Lord opened: Doe ye aske whence he is? and yet he hath opened mine eyes,* *John* 9. 30. *Acts* 26. 17. 18. Secondly, the worke must arise from a true justifying faith, that knits them to Christ and makes their person accepted, *Rom.* 5. 1. *Gen.* 4. 4. this faith must take hold of that promise that is made to them that doe this duty, *Exod.* 20. 6. Thirdly, in our duties we must aime at Gods glory, *1 Cor.* 10. 31. thus by any duty we may try our selves whether we doe it by vertue of Gods command without us, and whether it be acted by an inward principle of faith within us, and whether it tend to Gods glory as the utmost end of it; he that hath these marks and signes the Spirit of God is in him, this faith worketh by love and obedience, *Rom.* 1. 5. *1 John* 5. 3. neither can he say, what a fearfull thing it is to presse these things as duties upon our consciences, that belongs to the sons of *Belial*, that cannot abide the yoke of Gods law, that requires those duties of them.

He saith, *the true beleever submits himselfe to every Ordinance of man;* mark a little the reasoning of this misguided man; he that said before, that beleevers must not submit to the lawes of God, now he saith they must submit to the lawes of man; and he that denied obedience to Gods lawes, was any marke or signe of a beleever; yet he saith, *he that submits to mans Ordinance is a true beleever*: but yet here is more venome behind in this argument, for what is this Ordinance of man? He saith *it is the observation of the Sabbath so exceedingly preached and prest as a duty, to be exactly performed in the exercise onely of the worship and service of God*; thus casting aspersions upon the Lords day, and upon his worship and service, calling it mans ordinance, because he would overthrow the Sabbath of the Lord, and then he goes about to set up his owne invention; in the next words saying, *all dayes are to him, this Sabbath, for he loveth in that rest that was typified out of the old Sabbath*; he saith, *he will take care to keepe faith in heart, and breath, and faith will make every day a Sabbath, now he hath Christ, for the shadow is gone, the body is Christ, his free grace hath freed him from keeping a Sabbath, for it is but the Ordinance of man*: here he contradicts his owne Character of a true beleever, which was to submit to mans Ordinance; but here is a true Character of one, swarving from the true rule, which is the law of God, and now he walks in crooked pathes of his owne invention

invention, playing the hypocrite, ſaying, *although he ſubmit the outward man, the inward man cannot be beguiled*: here you ſee as rotten a heart diſcovered, as ever lived in man, ſome heretiques deny one Commandement, ſome another, but never any denied them all, till this curſed hereſie ſprung up; but let them read the judgements of God on Sabbath breakers, & the *Practice of Piety*, the one to whip them, and the other to ſhew them their duty, if perhaps the thoughts of their heart may be forgiven them; take heed, leſt you with the Pa-piſts deny the Lordſhip of Chriſt, who cleared the law from all falſe głoſſes, and gave it them in his owne name, ſhewing the ſtrictneſſe of it, reaching not onely to the outward man, but rectifying the ſoule and inward parts of man, and ſo to bring all parts of body and ſoule in obedience and free ſubjection to it, and that for ever.

In the entrance of my answer to the firſt error in this booke, I left the decree of God till faith and calling, becauſe I would barre them from flying thither; but it may be they will want courage, to face the Canon of Gods Word, and flee for ſhelter to the decrees of God; and ſay God hath decreed to juſtifie them before faith or calling; but theſe figge leaves will not cover their nakedneſſe, for did God decree to juſtifie them, and then decree to give them faith and to call them? this is but another error; for doubtleſſe God decreed to give his people faith, and to call them at the ſame time when he decreed to juſtifie them, and all with one ſimple aſt from all eternity; but what meanes thoſe other words? they are juſtified as ſoone as they have any being; will they ſay the child muſt firſt be borne before God decree to ſave it? and if they ſay by this word being, they meane in the decree of God, then I demand, what they meane by thoſe words, as ſoone as they had any, &c. will they ſay, there was time beyond the decree of God, thus they are in a circle not knowing where to get out. This ſhould have beene inſerted at the end of the answer to the firſt Error, Page 6.

Good Reader, I pray thee correct ſuch faults in this Booke, as by overſight hath eſcaped the Preſſe; as page 2. line 17. for rightcouſneſſe, read rightcouſneſſes, and for the Title on certaine pages, a brieſe Answer, read a brieſe and plaine Answer; and for the names of thoſe that profeſſe this hereſie here condemned, for Antinomians and Antinomians, read Antinomians.

FINIS.